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# THE *Converted Catholic* MAGAZINE

**JUNE, 1954**

*In this issue:*

**Marian Dogmas in Focus**

**Mixed Marriages**

**The Right to Freedom of Expression**

**Faith vs Good Works**

**Truth vs Dogma**

*The Original Magazine of Converted Catholic Priests*

# INFALLIBILITY OF THE CHURCH

GEO. SALMON

490 Pages - Cloth Bound \$3.00



New York, April 21, 1954

Some months before I left the Roman Church I obtained from Christ's Mission of New York a book entitled "Infallibility of the Church" written by George Salmon. Then I was one of the Assistant Pastors of the Roman Church of Brentwood, L. I. Knowing that it is strictly forbidden for any member of the Roman Church, including even the priests, to read books which attack Romish dogmas, I used to close my room from inside, sit down and read thoughtfully this book which I now consider to be one of the most outstanding books written against the false claim of the infallibility of the Pope; in virtue of which he cannot make mistakes while teaching matters of faith and morals as the pastor of all the Christian churches.

I could not have any personal and direct conviction about the Roman teachings and the only reason why I was a member and a priest of the Roman Church was because I believed with all sincerity that the Roman Church was the only true Church of Jesus Christ, and the Pope the infallible pastor of all the Christians. As I read the book of Salmon on this matter I began to see the falsehood of these claims. At the end I was greatly pleased to find my freedom from the yoke of bondage of the Roman Church, and consequently I left it on July 1, 1951. Therefore I can say with entire confidence that the book of Dr. Salmon was truly the beginning of my salvation.

ALFRED FLOREZ

(formerly a R.C. priest for 14 years)

Perhaps you know some priest or nun with whom God has been striving; one who has doubts as to the veracity of Roman Catholic claims. This book would be a wonderful gift, one which God could use to crystallize their thinking.

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# THE CONVERTED CATHOLIC MAGAZINE

Editor: WALTER M. MONTAÑO

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No. 6

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## OF READING THE HOLY SCRIPTURES

Truth, not eloquence, is to be sought  
for in Holy Scripture.

Each part of the Scripture is to be  
read with the same Spirit wherewith  
it was written.

We should rather search after prof-  
it in the Scriptures, than after subtle  
arguments.

Let not the authority of the writer  
be a stumbling-block, whether he be  
of great or small learning; but let  
the love of pure truth draw thee to  
read. Enquire not who spoke this or  
that, but mark what is spoken.

Men pass away, but the truth of  
the Lord remaineth for ever. God  
speaks unto us in sundry ways with-  
out respect of persons.

Our own curiosity often hindereth  
us in reading of the Scriptures, when  
we will examine and discuss that  
which we should rather pass over  
without more ado.

If thou desire to profit, read with  
humility, simplicity and faithfulness.

—Thomas á Kempis

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## EDITOR'S MAILBAG



### Hope for Slaves of Fear

The writers and contributors to your periodical have my very great admiration for their lucidity of thought, their clearness in expressing a full and comprehensive view of each of the many subjects so necessary to combating the error of present day Roman Catholicism, and for their honesty and fearlessness in expressing these views in full! Only they know what this has cost them.

*B.G., Grand Chain, Ill.*

### Precious Gift

Enclosed is my \$2.00 to help other priests and monks come to know the Lord Jesus. I am a girl of thirteen and a half and save my allowance so that I may give to your work for Christ and also for others, otherwise you can be assured I would give even more. Could you please send me a subscription blank to your wonderful magazine "CONVERTED CATHOLIC." That is one Christmas present I am going to get for myself. Still praying.

*B.S., New York, N.Y.*

### Another Soul Winner

I know of no finer work and it is a privilege to have a part. I have been writing friends and telling them about this, hoping to interest them in having a part.

I work in a service center and meet many Roman Catholics; some accept Christ, but for the most part remain in the Church and then comes the conflict, because they are troubled about the mass and confession. But you know far better than I the hold the Church has upon these poor people and the fear of leaving it.

God bless you and use you for His glory. One day you will hear His "Well done" because you choose rather to suffer affliction with the people of God than to receive the honor of men for a season.

*M.J.T., Long Beach 2, Calif.*

### May the Lord Bless You

We are planning to go to Europe soon as witnesses of His saving grace and haven't much of this world's goods. We would like to share in your work, however, and pray that the enclosed check will be used to bring a living Christ to some precious soul still counting pagan beads to find favor with everyone but Christ, Who alone can save.

*C.D.C., Manhattan, Kansas*

### Interesting Fact

For a few months I have been in contact with you through the medium of THE CONVERTED

CATHOLIC MAGAZINE and have read with thanksgiving the stories of the many converts of Roman Catholic priests.

The most interesting fact about your work is that you are opening the eyes of our great America and of the entire Christian world that they may be aware of the perils which compass them about and of the threatening of Rome to destroy religious freedom and enslave it if it were possible even those who have been liberated from the heavy burdens of anti-biblical Roman Catholicism.

*M.A.B., Las Cababos, Haiti*

### How True

I would like to tell you that I think your work is as important if not more than foreign missions. If we lose America, there'll be no foreign missions.

*T.C.B., Cincinnati, Ohio*

### Spread the Word

Have just started taking your magazine and already realize the very important work you are all doing. Mr. Lo Vallo was speaking in some of our churches here in Vermont and helped make many of us realize that America had better wake up and be on her toes before the Catholic Church takes over in this country as it has already started to do.

I'm sending this money order knowing that it will be put to good use and only regret that it couldn't be more. God bless you all.

*K.H., Groton, Vt.*

### Reality

Your little magazine is very interesting and I look forward to it each month. I want to renew my subscription for another year. After I married I joined the Catholic Church and went for 12 years! Two years before my husband died, I gave it up entirely and after he died my daughter and I went back to my church. She now has a little boy and is bringing him up in the Presbyterian Church with her husband. The extra money which I am sending will help you in your wonderful work. God bless you.

*R.S., Medina, New York*

### Not Fooling All

Each month as I read carefully through your valiant magazine I am moved to pray more than ever. The evil forces which are moving across this beloved, free America are startling, shocking.

The murder of little Bobby Greenlease is horrible but again it proved the medal on his body did not protect him from harm. How can the Catholic Church keep on fooling their people?

I also saw the motion picture of Luther here in Philadelphia. What a challenge to the so-called Christians. The Catholic Church here is protesting about the picture. Hoping and praying that all Catholics who go to see it will get saved.

*Mrs. M.B.G., Huntingdon Valley, Pa.*

*The Converted Catholic Magazine*

# EDITORIAL

Editor

WALTER M. MONTAÑO



## Blessed Are the Peacemakers



Dr. John A. Mackay

Christ's first advent to this world was accompanied by a message of peace, sung by the angels. Throughout His earthly ministry, Christ talked of peace. His salutations bespoke peace, and the message of His resurrection was the message of peace. Because of these utterances, peace has been considered a Christian virtue and a testimony to believers—and not merely the inner peace, but also its outward expression.

Christ elevated that category of external peace above even offerings and sacrifices on the altar of God.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23, 24)

The apostolic recommendation was: "If it be possible, as much as lieth in you, live peaceably with all men." (Romans 12:18) The American people have incorporated the message of peace in the silver dollar as the symbol of this relationship both among themselves and between them and the rest of the world.

Unfortunately, there are those who have distorted the significance of peace. In our day those who dwell in political intrigue seem to be interested in classifying true lovers of peace as emissaries of Communism, and individuals or groups who speak of peace are branded as Communists. On the other hand, the internationalists of the Moscow brand have misused the word to

further their own political ambitions and have proscribed its real meaning.

To some people peace is synonymous with the silence of the cemetery, where all is reduced to nothingness; in the minds of such people, the only time they can be sovereign and absolute in their actions is when nobody opposes them and their would-be antagonists are silenced in death-like submission. This is the "peace" of totalitarianism, and it is the peace of the tomb.

Such a gross misinterpretation of peace is diabolical in its intent and unhappily is all too common nowadays, among both nations and individuals. We have been particularly distressed to witness accusations against men of integrity who have advocated Christian peace. We think of a man of the calibre of John A. Mackay, President of Princeton Theological Seminary and Moderator of the Presbyterian Church in the U.S.A., who has been branded as a Communist because he has preached the message of brotherhood, which is the message of Christ. How ridiculous to classify him as such! Only an individual ignorant of the tremendous distinction between Communist "peace" and Christian peace could be guilty of such irresponsibility.

This writer happens to be not only a very close friend of John A. Mackay, but a former co-laborer with him, working hand in hand to bring the liberating message of the Nazarene to the people of Latin America, especially to the intelligentsia. Anyone calling Dr. Mackay a fellow traveler or a friend of Communism must have a distorted mind, for this great scholar of our day is a lover of democracy, which is the antithesis of Communism. His contributions in the fields of culture, philosophy, and inter-American relations are unique. In spite of any attempt to smear

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him or dim his reputation, it is impossible to unseat him from the high place he occupies among Christians of the world.

True Christian peace is not merely a veneer or a pious pronouncement. To have peace, individually or collectively, we must accept the Gospel formula: a change of heart, and through the change of heart, renewal of mind.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Jer. 36:26, 27)

"And be not conformed to this world: but be ye transformed by the renewing of your mind . . ." (Rom. 12:2)

This is the only way to true peace of mind, that much vaunted will-o'-the-wisp that for so many remains but a phantom. This is the gateway to the "peace of God, which passeth all understanding."

We are personally convinced that it is our sacred duty to preserve this message of Christ's peace, especially in the face of thunderous attacks leveled against it and those who proclaim it. We would like to join with true Christians everywhere in the simple but sublime message of the angels: "On earth peace, good will toward men." We would like to be numbered among the chosen of God: "Blessed are the peacemakers, for they shall be called the children of God." (Matt. 5:9)

## Statistics and Salvation



The recent report of Roman Catholic conversions to Protestantism publicized in the *Christian Herald* magazine, edited by Dr. Daniel A. Poling, created something of a sensation and has been respon-

sible for a subsequent rash of articles confirming, condemning, or commenting on the evidence presented, the reaction obvi-

ously depending on the religious affiliation of each writer. The Roman Catholic response has been most vigorous and runs generally to a criticism of the methods used in obtaining data and the criteria employed in interpreting the statistics gathered.

Briefly, the original article attempted to show that conversions among the two groups were not all one-way, toward Catholicism, as people are often led to believe from the publicity given such conversions. Covering the past decade, the report claimed that by projecting the figures received from the ministers replying, it produced "the startling nationwide figure of 4,144,366 Roman Catholic-to-Protestant converts." This figure assertedly covers all U. S. Protestant pastors. "With allowance for error," the magazine added, "the total national figure could not be less than 3,000,000 and in all probability runs closer to 5,000,000." Will Oursler, "interfaith worker, religious writer and son of the late author Fulton Oursler," himself a convert to Catholicism, was chosen to interpret statistics and information obtained from the ministers replying out of the 25,000 to whom the questionnaire was sent.

The article noted that the Roman Catholic Church had reported that 1,071,897 persons had been converted from Protestantism to Catholicism during the same ten-year period. (This figure was later confirmed in *America*, Jesuit weekly.)

### Roman Catholic "Leakage"

It is the difference between 1,071,897 and 4,144,366—or even 3,000,000—that has probably proved "the most unkindest cut of all." The diligence with which Catholic publications have called in the experts (Catholic, of course) to denounce the validity of the *Christian Herald's* statistical analysis only serves to point up the dismay at what the article reveals. But the really significant reaction is the admission that there is a large "leakage" in the Roman Catholic Church. "How large it is no one knows," writes Thomas J. M. Burke, S.J., in *America* (April 10, 1954).

"It is quite possible, of course, that in the past ten years hundreds of thousands of persons from families vaguely identified as Catholic should have iden-

tified themselves, whether vaguely or more formally, as Protestants. We simply do not know how often this may have happened."

... Catholics have never denied that large numbers of Catholics (*i.e.*, persons baptized in the Catholic Church) are lost to the Church sometime between their baptism and the end of their lives ... But we have no reliable statistics about their number."

In the face of such emphatic ignorance about the number of Catholics who leave the faith each year (the "leakage"), we are tempted to ask, why all the sound and fury over the figures given out by the *Christian Herald*? Why the vehement condemnation of Protestant statistics when loss of membership by the Catholic Church "is familiar enough to Catholics?"

We should also like to inquire about the families "vaguely identified as Catholic." How many "vague" Catholics are there? Are all "vague" Catholics included in official Church statistics of membership? If not, when does a "vague" Catholic cease being a Catholic? If "the chief cause of 'leakage' is the high moral standard that the Church demands of her members" (*The Tablet*, April 3, 1954), where does the "vague" Catholic fit in? Does he attend Sunday Mass and Confession, believe in fasts and abstinence, and maintain "an uncompromising standard of purity?" Or is he a "vague" Catholic because he has never been rooted and grounded in the faith of his Church?

"The chief conclusion of this survey (as far as Catholics are concerned)," Burke writes in summary, "is to remind us that this leakage is a very serious problem. Catholics becoming Protestants are probably a minor part of it. The most tragic thing is the complete loss of religious faith, the complete forgetting of God, the failure ever to turn to Our Merciful Father in prayer." If true, this statement reveals the cause of Catholic alarm. If 3,000,000 Catholics—to use the more conservative figure—leave their church to embrace Protestantism in one decade and are greatly exceeded in number by the Catholics who become completely godless, then the Church does have grave cause for alarm and might well take

stock of the "high moral standards" which seem to provide no bulwark against atheism, Communism, or secularism.

### Roman Catholic Indifference

Perhaps this lack of spiritual vitality explains why, "in a national survey taken by a Chicago organization, it was disclosed that Protestant church members are twice as active in trying to win converts as Catholics are. Fifty-nine out of 100 of the former claim that they have tried to win converts, while only 28 Catholics have done so." (*The Tablet*, April 3)

But the Church itself has an explanation for that lack of vitality. In January, 1941, the official Roman Catholic news service (NCWC) sent out a dispatch designed to induce Catholics to subscribe to and read Roman Catholic publications. Quoted in *The Sentinel*, Canada's Protestant newspaper (April 1, 1954), it is worth re-reading:

"Neglect in the matter of reading Roman Catholic publications is not the least among the reasons for the indifference of Roman Catholics in the United States, the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, says in a letter addressed to the laity on (Roman) Catholic Press Month.

"'It is estimated,' the Archbishop said, 'that 4,000,000 (Roman) Catholics in the United States of America are drifting toward religious indifference and that approximately as many lose their faith *annually* [*Italics added*]. This represents practically 20 per cent of the Roman Catholic population of our country. Against this figure we can boast only of an annual increase through conversions to the (Roman) Catholic Church of between 60,000 and 70,000 persons . . .

"Many reasons can be alleged for this decline, but not the least among them is the failure of our Roman Catholic people to subscribe to and read Roman Catholic newspapers, magazines and books. The Gospel read at Holy Mass on Sunday, the sermon or instruction to which the congregation listens with ill-concealed impatience and the occasional exhortation given during missions and



novenas do not suffice to give to our Roman Catholic people the information and zest necessary to strengthen their faith and make them enthusiastic about religion.' "

The figures quoted above might seem fantastic if given out by a Protestant. But when one considers the fact that the Catholic Church each year claims from 60,000 to 70,000 converts and that the birth rate runs high, "it seems surprising that the proportion of Romanist adherents to the population has remained practically constant, namely, about one-sixth." (*The Sentinel*, April 1) The only explanation must lie in "leakage."

In view of Archbishop Rummel's figure of 4,000,000 Roman Catholic defections per year, the figure of 4,144,366 pales into insignificance. Certainly the Roman Catholic Church has no case against the *Christian Herald* if the integrity of the Archbishop remains unchallenged.

### 10,000,000 Rejects

But with all the concern about leakage from the Church,

"there are 10,000,000 people in the United States who cannot become Catholics while their present situations continue, Archbishop John F. Null, Bishop of Fort Wayne, said in a statement made here.

"These Americans are remarried divorcees and members of several oath-bound secret societies under the Catholic Church's ban." (*The Tablet*, April 3)

The figure of 10,000,000 is shocking. If the Roman Catholic Church considers itself the guardian of souls and the only way of salvation, can it arbitrarily deny entrance into the kingdom of God to millions of souls? Is there no hope for them? Is there hope for a Mary Magdalene and a thief on the cross—but none for a remarried divorcee? Is a divorcee *ipso facto* condemned to eternal damnation? Can the Roman Catholic Church maintain its own oath-bound secret societies (such as the Knights of Columbus) and at the same time proscribe others to the extent of denying members spiritual communion in the Church?

While we do not endorse "progressive polygamy" or secret societies as such, we feel that only God can be the judge of such cases and that the Church has no right to deny fellowship to a sinner seeking spiritual food within her walls. Jesus never sanctioned adultery, but He made it possible for Mary Magdalene to enter into the Kingdom of Heaven; He never sanctioned murder but He opened the gates of Paradise to the thief on the cross. On the other hand, He may have seemed to endorse covetousness, yet Judas died the hopeless, frightful death of a self-convicted suicide.

### Where the Significance Lies

When all is said and done, statistics are significant only as they represent individuals. And individuals in this case are significant only as they relate themselves to God. No one is saved through membership in a church or an organization. There is no membership card or church record on earth that will substitute as a passport into the Kingdom of God.

Salvation—which should be the central message of every Christian church—is provided only through faith in the atoning sacrifice of the Son of God, Who, "being made perfect . . . became the author of eternal salvation unto all them that obey Him." (Heb. 5:9) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

The significance lies not in numbers, but in a Name.

### Public Schools for Auction



In Pittsburgh, Pennsylvania, the Parish of St. Canice has completed arrangements to purchase from the Board of Education a public school for \$72,500. School board officials, to justify

the transfer of public, tax-supported property to Catholic hands, claimed that the

Rochelle School had been operating at about 50% capacity, whereas St. Canice's School was overcrowded. It is significant that the parish has a high school that it purchased from the Board of Education four years ago.

If the present trend continues, it looks as if Pittsburgh will provide public schools at taxpayers' expense, then sell the property to the Roman Catholic Church. We wonder what percent of the original cost of building or replacement the \$72,500 represents? We wonder if the displaced students of the Rochelle School will find themselves overcrowding another school. We wonder how Pittsburgh taxpayers feel about having their public schools placed on the auction block.

It might be worth an investigation.

### *Study in Camouflage*



Probably few people would challenge the statement that the most controversial actor on the American stage today is Senator McCarthy. But what few people know is that there is a single

individual backing him who put him in the Senate in 1946 and who could destroy him just as easily if he so desired.

This in essence is the story that appeared in *The Nation* for last March 20.

According to Alfred Bowman, pseudonymous Wisconsin newspaperman who wrote the article, Thomas E. Coleman is the unchallenged boss of the Wisconsin Republican Party, and it was he who picked McCarthy out of obscurity and elevated him to the Senate. Even the Alsop brothers reported that "the Wisconsin boss who gave Senator McCarthy to the world [is] the slick Tom Coleman." And Bowman comments, "Whenever Coleman defends McCarthy's record today he does it with the air of the master talking about an apt pupil." "The fact is that McCarthy, despite his very large personal following, has no political machine of his own and has en-

joyed the support of the Wisconsin organization only because Coleman is its head."

But what about Coleman himself? "At present he holds no official position," Brown continues, "but his decisions are still law." A loyal friend commented that he "is a frequent caller at Republican state headquarters and maintains a close liaison with the Washington national headquarters of the party." Soft-spoken, handsome, white-haired, with a suave, gentle manner, he nevertheless has a deep capacity for hate. "People in his own party who have crossed him have learned of his capacity for bearing a grudge," according to Bowman, and mild-mannered as he appears, he can bristle when faced with a serious challenge to his leadership.

Reticent about discussing political philosophy or issues (he prefers to discuss personalities), he inadvertently let slip a damaging bit of self-incrimination when he released the text of a 1946 convention address, which contained the following sentence, carefully omitted in his delivery: "They [the voters] cannot know as we know who might be the men that can best represent our party as candidates and who can best serve as our public officials." The statement has been widely publicized.

A test of his remarkable control over his party came in 1946, when he switched support from his own gubernatorial candidate to another of the three then running, although he personally disliked the man. It is claimed by some that the shift in backing was made "after he realized that the candidates he was offering for Governor and Senator were both Catholic and that the slate was fatally defective therefore in predominantly Protestant Wisconsin." Bowman makes the wry comment that the original Coleman candidate "hardly knew he was in the race."

The story of Coleman and his machine and party machinations would only be another morsel of political gossip were it not for the one very significant fact that Thomas E. Coleman is himself a Roman Catholic.

The pattern of Roman Catholic infiltration again emerges with an almost monotonous insistence. It was only a few months ago that we published an article about Ber-

nard M. Shanley, a right-hand man to President Eisenhower and a Roman Catholic. Now we discover that the man behind McCarthy is also a Catholic. We are beginning to see now why the President, a Presbyterian, is having a problem on his hands. He is advised by a Catholic and is heckled by a Catholic who is backed by a Catholic—an unenviable set-up in a country where Roman Catholics have always been somewhat suspect. If the President had any insight into the aims of the Roman Catholic Church, he would realize that it is unwise for this government to be surrounded by men whose allegiance is to institutions and powers not compatible with the American Constitution.

Much as we would like to see Communists rooted out of the government, we still have mental reservations about McCarthy and his aims. Where did he have his schooling? Why did Coleman first back him? Is the *Nation* exaggerating or giving the facts? Does Mr. Bowman have documentary evidence or is he dealing with half-truths or suppositions? If the latter, then we expect the whole truth or a retraction of error. If the former, then we are concerned about the extent of Roman Catholic infiltration into government and influence on national policy.

To the uninitiated it might seem surprising that even Catholics have mental reservations about McCarthy. However, the "party line" of the Church has always been to confuse and confound, to muddy the waters so that no one can see what is going on beneath the surface. The tactic is simply an adaptation of the divide-and-conquer formula and often proves only too successful.

To illustrate our point, we present first of all a portion of a letter from a reader of *The Tablet*, Catholic newspaper (May 30, 1953), who, after berating several of his fellow-Catholics for condemning McCarthy, writes: "They should imitate the great McCarthy, who for my money is the biggest man in America today and should be sitting in the President's chair. We should be proud that McCarthy is a Catholic and, from what I hear, an 'exemplary' one, too, as Catholics were among the first to recog-

nize and combat the Communist menace in this country and the world."

As a layman, of course, he spoke unofficially, but he is apparently at odds with Bishop Bernard J. Sheil, an auxiliary prelate to Samuel Cardinal Stritch, Archbishop of Chicago. (Los Angeles Times, April 10, 1954) In an address at the UAW-CIO international educational conference, Bishop Sheil denounced "the junior Senator from Wisconsin" as a headline-hunter, claiming that anti-Communism is a serious business and "not a game to be played so publicly-mad politicians can build fame for themselves." He declared that there is "excitement galore" but "precious few results as Communists, supposed Communists, phantom traitors, and innocent people are alike pursued from headline to headline."

McCarthy's methods, he said, threaten to destroy the American values that Communism seeks to destroy. With an artless disregard for the Jesuit-Catholic brand of casuistry, which affirms that the end justifies the means, he added that the country is being turned into "an America where the accused is guilty until he is proved innocent, where means don't matter but only the ends . . . an America whose citizens have lost faith in each other." How like totalitarianism this description sounds. How like Colombia, where Protestants are being murdered; like Italy, where churches are being shut down; like Spain, where intolerance of non-Catholics is a tradition. We almost wonder if Bishop Sheil had his tongue in his cheek.

After railing on Senator McCarthy, he gave his description of a true anti-Communist as one who would be interested first in seeing that people have enough to eat and have decent homes—an observation which sounds remarkably like the Communist party line itself. To each according to his need, as Marx so disarmingly expressed it. Again, we wonder if the Bishop is completely sincere, or if he is dissembling to throw his hearers off course? Is he truly interested in the welfare of the poor, or is he just using words—or is he denouncing McCarthy because he himself is nurturing sympathies for Communism? Presumably a "true anti-Communist is a



Roman Catholic, but what Roman Catholic country has sought to provide adequate food and shelter for its poor? Mexico? Spain? Sicily?

Finally, Bishop Sheil was careful to announce that he spoke for himself as an American citizen and not for the Catholic Church. A more than cursory examination of this statement would seem to confirm our contention—that a Roman Catholic cannot be a loyal American citizen and a loyal subject of the Pope of Rome at one and the same time. If he is transparently honest, he will admit it. If he has anything to conceal, he will announce that he speaks as one or the other.

Thus we are led to wonder (1) what Bishop Sheil's real attitude toward McCarthy is, and (2) where the Catholic Church itself actually stands. The Bishop drew a blind over the latter when he presently added:

"Although the church takes no position, and will not, on such a matter of of public controversy, the church does take a position on lies, calumny, the absence of charity and calculated deceit."

Unfortunately, either our source or Bishop Sheil failed to mention what position the Church takes.

### *Crusade to Save Latin America*



"10,000 Spanish Priests, Nuns Sought to Save Faith in Latin America," runs a banner headline in *The Register*, Catholic newspaper of Denver. (March 14, 1954) Father Jesus Iribarren, editor of

"Ecclesia," organ of Spanish Catholic Action, feels strongly that ten thousand such "apostles" are needed in Latin America "to combat three main dangers to the faith there: Communist propaganda, Protestant proselytism, and the growing spirit of secularism. Thousands of Protestant missionaries were 'dumped all at once' into Latin America, he asserted, after their expulsion

from Communist-controlled areas in Asia." Looking over the statistics of Spanish missionaries to these countries, Father Iribarren asks, "But how much good is to be accomplished by sending a dozen or more priests a year when the Protestants have swarmed in by the thousands?"

This would seem to represent the anguished cry of one Roman Catholic country in behalf of her sick Latin American sister. The symptoms are by now very familiar—the malignant spread of Communism, the detested invasion of Protestantism, and the insidious evolution of secularism. And the diagnosis is no less obvious: anticlericalism. But we wonder what Spain hopes to accomplish now after abandoning Latin America to her own devices for all these years. Does she hope to rekindle the fires of the Inquisition? Is she seeking more gold for her treasury? Or is this to be another Holy Crusade in the name of religion? With Communism so rampant in Latin America and with Protestantism on the march, the outcome should be worth observing.

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LESLIE H. SAUNDERS

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# Marian Dogmas in Focus

COINCIDENT with the Marian Year centennial of the dogma of the Immaculate Conception comes the fortuitous prediction of three new Marian dogmas to be promulgated "in God's good time," which would presumably be "before another century passes because the importance of Mary in the universe has come more and more to the fore," declares Very Rev. John A. Flynn, C.M., president of St. John's University.

Speaking before a Marian Year Convocation of educators and upper classmen, Father Flynn said that it is not unlikely that Mary may be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race; that next, the dogma of Mediatrix of all graces may be promulgated; and that finally the definition of her Queenship as participating with her Son in the power of ruling the world may be proclaimed." (*The Tablet*, March 13, 1954)

It is worthy of note that the order of promulgation is specifically outlined, thus casting a shadow of suspicion on the part allegedly played by Providence, especially in the matter of timing, "a consideration which comes within the Providence of God and seems to me at all times worthy of careful meditation," in the words of Bishop John J. Wright, Episcopal chairman of the Mariological Society of America, who also addressed the convocation. In his speech on "Some Implications of the Immaculate Conception for History," Bishop Wright, ig-



norning the simple dictionary meaning of "redeemer" (whether masculine or feminine), comments that the historical view of this dogma

"necessarily dissuades us from any notion of human nature as involved in total depravity, which is the nightmare of the reformist theology of the 16th century, and all the Jansenism which brought the virus of reformist heresy into the Catholic community with such far-reaching and harmful effects.

"The Catholic Christian dogmas concerning the Incarnation necessarily preclude any pessimistic theological theories of total depravity or intrinsic corruption as the condition, present, or past, of human nature . . . In like manner, the Catholic Christian dogma of the Immaculate Conception . . . may intensify in us a wholesome sense of regret, contrition, and even chagrin at our personal or racial sinfulness; but they do not leave us in despair . . . concerning . . . our own capacity, aided by grace, to achieve sanctity and salvation." (Italics added.)

## Catholic vs. Protestant Christ

Paradoxically, then, it would seem that a Roman Catholic, though not totally depraved or intrinsically corrupt and

though able to achieve sanctity and salvation by his own efforts, *aided* by grace, nevertheless is in need of both a Redeemer and a Co-Redemptrix "to rescue and deliver [him] from the bondage of sin and the penalties of God's violated law," as our dictionary defines it. In this he differs from the Protestant, who recognizes in himself no good thing, throws himself wholly on the mercy of his Lord and Saviour Jesus Christ, and is *saved* by grace, and grace alone.

One can only conclude that the Roman Catholic Christ is weak, as many religious paintings would seem to portray Him physically, whereas the Protestant Christ, as revealed in the Holy Scriptures, is all-powerful, as He said: "All power is given unto me in heaven and in earth." (Matt. 28:18) Paul confirmed this from his own experience: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Romans 1:16)

For the Protestant, Christ is all-sufficient, and while he acknowledges that Mary was blessed among women, there is no thought of ascribing to her any of the merits of her Divine Son. The Protestant cannot agree with the words of Mr. Frank J. Sheed, publisher and author, who, on the same occasion noted above, declared that everyone must realize that "he can't please God by ignoring His Mother." For the Protestant knows that "it pleased the Father that in Him (Christ) should all fulness dwell" and that "there is one God, and one mediator between God and men, the man Christ Jesus." (Col. 2:19; I Tim. 2:5)

### Origin of "Immaculate Conception"

However, while the attention of the world in general and of Roman Catholics in particular is being called to the centenary celebration of the Immaculate Conception, it might be well to investigate the origin of this dogma, which though officially promulgated no earlier than 1854 has been found profitable enough to warrant the consummation of four more, presumably within two cen-

turies (including the doctrine of the Bodily Assumption of Mary, 1950).

Historically, Roman Catholic writers go no further into the past for the feast of the Conception of Mary than the seventh century, when it was reputedly celebrated in the East in the time of the Emperor Heraclius. In the West, it was not observed till the twelfth century, and then not in Italy, but in France. Taking it for granted that the eighth of September was Mary's birthday, the canons of the church of St. John the Baptist in Lyons reckoned back and decided that her conception took place on the eighth of December; it was the conception itself, and not its immaculateness, that was first celebrated in that city on December 8, 1139.

There were divines who stoutly held that the new festival was not needed. Bernard wrote to the aforementioned canons:

"We wonder with reason that any of you have deemed the time suitable for departing from the discretion taught by your elders; yet you bring in a new festival which is unknown in the ritual of the Church, and which lacks the reasonable foundation of support in tradition . . . We might upon the same grounds appoint special festivals to the honour of both the parents of Mary; and any one who wished it could demand them in like manner for their grand-parents and great-grand-parents; and so on without end, festivals without number . . . Every innovation is the mother of confusion, the sister of superstition, and the daughter of levity." (Quoted by Preuss)

In 1222, the Synod of Oxford pronounced the new feast unnecessary; it was not really celebrated in Rome till near the close of the fourteenth century.

However, the feast commemorated the conception of Mary, who had not yet attained the status of being immaculate. It took the slow evolutions of time for new ideas to develop. Gradually the concept grew in importance that the Virgin was not only exempt from actual sin and fault from the day of the Annunciation

but had never before in any degree transgressed, and thus, unlike all other descendants of Adam, was not a partaker of original sin. "Original sin, in its essence," Roman Catholic theologians say,

"is the deprivation in us of original justice on account of Adam's transgression; so much so, by it all men are born children of wrath, deprived of the gift which Adam received on his creation, and, moreover, subject to all miseries which befell Adam in consequence of his transgression." (Melia)

Therefore, when they teach that Mary was free from original sin, they affirm that from her conception she was as holy as Eve before the temptation and as pure as Adam when he came from the hand of his Maker.

### Contrary Opinions

For many more years after the twelfth century, there was no heresy involved in expressing the opinion—privately, at any rate—that the Virgin was conceived and born in sin like any other mere human being. In fact, St. Thomas Aquinas, Dominican theologian of the thirteenth century, held that it was impossible for Mary to have been conceived without sin. But by 1457, the Council of Avignon excommunicated, insofar as it had power to do so, "all who should preach or dispute publicly to the contrary" of her immaculateness. The first pope to venture on a similar measure was Sixtus IV, a Franciscan. In 1483 (the year of Luther's birth), "he excommunicated those who affirmed that it was heretical to maintain that Mary was conceived without sin." The Church was not ready to impose it as a necessary article of belief.

However, it was accepted by the Sorbonne in 1496, though the Council of Trent, in 1546, left the point unsettled, proceeding no further than to pass, after a stormy discussion and amid tokens of disunion, the following resolution:

"The Synod declares that it is not its purpose to include the blessed and immaculate Virgin Mary, mother of God,

in its decree upon original sin, further than to revive the bull of Sixtus the Fourth relating thereto, together with the penalties ordered therein."

People might still believe that Mary was conceived in sin; but should they be so uncharitable and troublesome as to say that others were not orthodox who believed in her immaculate conception, which no pope had ever believed in before Sixtus IV, they must take the consequences.

### Theological Battle Rages

As time passed during this period of argumentation and disquisition, there were those who felt that further revelations were necessary in order to narrow a little more the heavenward way. The theological battle between the Dominicans and the Franciscans began to favor the latter, who supported the immaculate conception theory. Eventually it was considered mortal sin to accuse an immaculatist of heresy, and it was made a fatal offense to teach that Mary was shapen in iniquity.

The Congregation of the Inquisition, with the approbation of Paul V, decreed that the doctrine which had been held and maintained by even the popes till the middle of the fifteenth century should no longer be publicly supported.

"In July, 1615, Paul V formally instituted the office commemorating the immaculate conception, and in 1617, issued a bull forbidding any one to teach or preach a contrary opinion. 'On the publication of this bull, Seville flew into a frenzy of religious joy.' The archbishop performed a solemn service in the cathedral. Cannon roared, and bull-fights, tournaments, and banquets celebrated this triumph of the votaries of the Virgin. Spain and its dependencies were solemnly placed under the protection of the 'Immaculate Conception,' thus personifying an abstract idea; and to this day a Spaniard salutes his neighbour with the angelic 'Ave Maria purissima' and he responds, 'Sin peccado concebida.'" If one is to avoid the entanglements

of rationalization, it may be hoped that the decrees of infallible popes are not invariably retroactive. It is not on record that Sixtus IV and Paul V disavowed their predecessors who had been content with the old apostolic faith, and there is no account of St. Peter's having been summoned before the Inquisition and deprived of his keys till he should approve of the new catechism of Mary.

### The Real Mary of the Bible

Instead of becoming lost in this mist of dogmas and ecclesiastical invention, we should rather honor Mary in the way the Scriptures present her. Undoubtedly, she was the most privileged of women and a model mother, sacrificial to the end and loyal to her Son to the foot of the cross.

But even at the cross there is nothing to indicate that she had anything to do with the work of redemption: it was left to Christ and Christ alone. A weak vessel as a human being, Mary even needed special care. And when from the cross Christ said to her, "Woman, behold thy son," he ceased to have any relationship with her.

It would be well for Roman Catholics—for all Christians, in fact—to abide by Mary's understanding of Christ's divine commission. At the wedding feast of Cana, she said to the men who requested her to intercede in making pro-

vision for the wine, "Whatsoever He saith unto you, do it." (John 2:5) It would be well if as feeble sinners they followed Mary's example when she humbly acknowledged her Saviour and recognized her own lowliness: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of his handmaiden." (Luke 11:46-48) She had the insight of the Gospel meaning of salvation; she understood all Christ meant when He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:16)

How humiliated, how embarrassed Mary would be if she knew what is done in her name! She who gave all the honor, all the glory to Christ would have her heart pierced with a sword of pain and sorrow if she realized that a religion supposedly Christian has supplanted the worship of God with the worship of Mary. With her understanding of Christ's mission on this earth, she could do no less than reject the entire system of worship and the dogmatic promulgations in her honor.

### The Real Redeemer

Let us learn from Mary to look only to the Godhead for our salvation and to God's Word for our rule of faith. Let us remember that at no time does Jesus command us to worship His mother and that God Himself said:

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." (Exodus 20:3-6)

Let us never forget the heart of the Gospel message:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)

### What BISHOP BONOMELLI Said to (the late) FATHER MALINVERNI:

"I cannot encourage or permit you to have this debate because I am persuaded that, on the grounds of the Bible, and of the pure Gospel, the Protestants are always right."

From The Converted Catholic Magazine  
November, 1923



# MIXED

# MARRIAGES

by HARVEY G. SCHLICHTER

**T**HE ENTRANCE into a mixed marriage involves not only the contracting parties and the civil authorities, but also the religious authorities as well.

The Roman Catholic Church considers marriage a sacrament.<sup>1</sup> In order for a marriage to be valid and licit, it must be performed before a Roman Catholic priest and two witnesses. The parties to the marriage are the ministers of the sacrament; they administer the sacrament to each other. The priest, of course, must be present as an official witness of the Roman Church, otherwise the marriage would be invalid.<sup>2</sup>

In order to be married by a priest, the contracting parties of a mixed marriage must sign a prenuptial agreement, which includes among other things the statement that all children must be brought up in the Catholic faith.<sup>3</sup> It may also be necessary for the non-Catholic party to attend a course of lectures on Catholic doctrine, depending on the diocese and priest involved.<sup>4</sup>

Marriage performed by a non-Roman Catholic clergyman or justice of the peace incurs excommunication for the Catholic party to the marriage.<sup>5</sup>

It is difficult to ascertain just what proportion of mixed marriages are performed before a Roman priest. It is probable that a good majority of such marriages are performed before a priest, although Blanshard states that mixed marriages performed outside the Roman Church "are very large in number."<sup>6</sup> One Catholic writer states that the vast majority of non-Catholics experience little or no religious scruple in signing the pre-nuptial agreement.<sup>7</sup>

## Effects of Mixed Marriages

### 1. Effect on Husband and Wife

Nearly all authorities agree that the inter-

The term "mixed marriage" refers to a marriage between parties of different religions or sometimes different races. In this article the term "mixed marriage" refers specifically to a marriage of a Catholic with a non-Catholic.

est of all churches and religion in general suffer from the effects of mixed marriages.

The Garrett Biblical Institute conducted a very valuable survey in a large American city as to the effects of mixed marriages on the husbands and wives involved.<sup>8</sup>

Of 6,236 families interviewed, 743 families involved mixed marriages.

The survey showed that parties to mixed marriages accommodate themselves to their situation in three ways:

1. One or both completely drop their church connection. This was by far the most common arrangement.<sup>9</sup> Of the 444 men involved in a Roman Catholic-Protestant marriage, 110 no longer had even a nominal connection with their old church, and 124 had not attended church the preceding year. Of the 440 wives involved, 60 claimed no church affiliation and 91 had not attended church the preceding year.

2. Sometimes the husband and wife continue to attend their own respective churches and be tolerant.

3. A few parties are converted to their spouse's church, but usually such conversions are superficial affairs effected to bring peace in the family. Of the 236 Roman Catholic wives, 25 (11 per cent) became Protestant. Of 213 Protestant wives, 17 (8 per cent) became Roman Catholic. Of 206 Roman Catholic husbands, 14 (7 per cent) became Protestant; and 16 (7 per cent) of the Protestant husbands became Roman Catholic.

As for church attendance, it was found that only 22 of the 206 Roman Catholic husbands attended church as often as every other Sunday; while 68 of the 236 Roman Catholic women attended church at least every other week.

Leiffer concludes: "Interfaith marriages accentuate what appears to be a dominant trend in urban life toward a disregard of things religious."<sup>10</sup>

Mixed marriages also affect the husbands and wives in the way of an increased rate of divorce.

Sociologist Judson T. Landis of Michigan

<sup>8</sup>Murray H. Leiffer, "Mixed Marriages and Church Loyalties," *The Christian Century*, Volume LXVI, No. 3 (January 28, 1949), p. 78-80.

<sup>9</sup>*Ibid.*, p. 78.

<sup>10</sup>*Ibid.*, p. 79.

<sup>1</sup>Paul Blanshard, *American Freedom and Catholic Power* (Boston: The Beacon Press, 1949), p. 156.

<sup>2</sup>*Ibid.*, p. 157.

<sup>3</sup>*Ibid.*, p. 164.

<sup>4</sup>*Loc. cit.*

<sup>5</sup>*Ibid.*, p. 162.

<sup>6</sup>*Ibid.*, p. 166.

<sup>7</sup>Rev. John A. O'Brien, *Marriages Catholic or Mixed* (Huntingdon, Indiana: Our Sunday Visitor Press, 1946), p. 28.

State College made a three-year survey, studying 4,108 families, and found that divorce occurs nearly three times as often among mixed marriages as among marriages of parties of the same faith. Divorce is found in 14.1 per cent of the families involved in mixed marriages and in only 5 per cent of the families of the same faith. When both spouses were Catholic, the rate was 4.4 per cent; when both were Jewish 5.2 per cent; when both were Protestant 6.0 per cent.

It was also found that three times as many mixed marriages break up when the mother is Protestant and the father is Catholic than when the opposite is true (20.6 per cent compared to 6.7 per cent).<sup>11</sup>

This is probably due to the fact that a mother has more to do with the religious training of children; and when the mother is Protestant, she regrets signing away the rights of her unborn children in the pre-nuptial agreement. Insisting she bring up her children Protestant, she comes in conflict with her Catholic husband.

<sup>11</sup>American Sociological Review (June, 1949), as cited by *The Converted Catholic Magazine*, Volume 10, No. 8 (October, 1949), p. 238; and *Family Life* (November, 1949), p. 7.

## 2. Effect on Children

The Garrett Biblical Institute also conducted a survey to determine the effect of mixed marriages on children.<sup>12</sup>

This survey revealed that the children are the biggest losers in mixed marriages. While large numbers receive baptism and religious instruction in some church, usually their allegiance is quite superficial. Often it includes baptism only, especially where it is felt necessary to comply with a technical requirement of the Catholic pre-nuptial agreement.

The exact results of the survey as to the allegiance of the children are recorded in Table I.

From this table it can be seen that most of the children—186 of 305—were brought up in the faith of their mother, regardless of which this faith might be.

Also, only 127 of the 305 children were brought up Roman Catholics.

This might not present an absolutely true picture, because it is weighted by some factors probably favoring Protestants. The sur-

<sup>12</sup>Murray H. Leiffer, "Mixed Marriages and the Children," *The Christian Century*, Volume LXVI, No. 3 (January 19, 1949), p. 106-08.

TABLE I  
CHURCH IN WHICH CHILDREN OF MIXED MARRIAGES ARE RECEIVING  
RELIGIOUS INSTRUCTION (OR WERE BAPTIZED)

Religious Background of Parents	Total No. Families Reporting	Children Same Church As Mother	No Attendance or Baptism Record	Children Roman Catholic	Children Lutheran	Children Other Protestant
Wife's background Roman Catholic; husband's Lutheran . . . . .	102	69	12	57	31	6
Wife's background Roman Catholic; husband's Other Protestant . . . . .	58	37	9	31	1	19
Wife's background Lutheran; husband's Roman Catholic . . . . .	80	46	20	17	39	8
Wife's background Other Protestant; husband's Roman Catholic . . . . .	65	34	15	22	3	32
<b>TOTALS . . . . .</b>	<b>305</b>	<b>186</b>	<b>56</b>	<b>127</b>	<b>74</b>	<b>65</b>

Source: Murray H. Leiffer, "Mixed Marriages and the Children," *The Christian Century* (January 19, 1949), p. 107.

### EXPLANATION OF TABLE I AND TERMS USED

1. The term "Other Protestant" means a non-Lutheran Protestant.
2. Where all of the family went to one church, they were treated as a unit and recorded as one under the appropriate column.
3. In seventeen families the children attended two different denominations' churches and were counted under each of two proper headings.
4. The discrepancy between the second column and the appropriate column among the last three is caused by the wife joining some other church than that of her background. For instance, where the wife's background was Roman Catholic, 69 of the children were brought up in the same church as their mother, but only 57 of the children were brought up Roman Catholic. The remaining twelve instances the wife changed churches from her background.

vey was made by counting as one unit all children to the same church. It is quite possible that when all the children attended the Roman Catholic Church, there were more children in the family than when all the children attended a Protestant Church, but still each family was regarded as one unit. Also in seventeen families the children attended churches of two different denominations and were counted as two units.

The survey would have been more helpful if individual children were counted rather than units.

Leiffer states: "In the majority of cases interviewed where such an agreement [Catholic pre-nuptial] had been signed, both partners felt bound by it."<sup>13</sup> But he also writes: "In many instances, in spite of the signed agreement, even the Catholic partner displays little interest in rearing children in the Catholic faith."<sup>14</sup>

Other surveys have been made that give a slightly different result as to the faith of the children of mixed marriages.

In a survey conducted in Greater New Haven, Conn., where Roman Catholics constitute 47 per cent of the population, 4,960 mixed marriages were reported. In 52 per cent of these, the children were being reared in the Roman Catholic faith, while 42 per cent were being brought up as Protestant. The immensity of the survey, and hence its value, is indicated by the fact that 83,000 families were interrogated by 3,000 volunteers.<sup>15</sup>

### 3. Total Effect of Mixed Marriages

From information cited, it is evident that on the whole mixed marriages have an adverse effect on Catholic membership in the United States.

Fr. Francis J. Connell speaks of "the terrible inroads on the Catholic faith caused by mixed marriages."<sup>16</sup>

However, there is one aspect of marriages of parties with differing religious background that is favorable to Roman Catholic membership. Often the Catholic partner will require the non-Catholic party to join the Roman Catholic Church before a marriage can be consummated. Hence it is not counted as a mixed marriage. This does not occur so often when the Protestant party is dominant; that is, fewer Catholics become Protestant before marriage in order to marry a Protestant.

A writer in the Italian newspaper *Civiltà Cattolica* claims that about one-third of all conversions to the Catholic faith in the United States result from mixed marriages.<sup>17</sup> This would mean that nearly 40,000 conversions resulted from mixed marriages in 1949. If this is true, then it would seem that mixed

marriages are not so detrimental to the Catholic faith as is generally supposed.

### 4. The Incidence of Mixed Marriages

A tabulation of the number of mixed marriages of the 1950 issue of the Catholic Directory reveals that there were at least 82,802 mixed marriages performed by a Catholic priest in 1949. This count does not include the large Archdiocese of Boston (Mass.) nor the diocese of Fall River (Mass.), which for some reason do not include the number of mixed marriages in their statistics. Excluding the number of marriages performed in these two ecclesiastical units, 82,802 mixed marriages represent 25.8 per cent of the 321,033 marriages performed by priests in the United States for the year.

Surprisingly, it seems that the number of mixed marriages varies rather widely each year. A similar tabulation was made from the 1947 edition of the Directory, and there were 92,329 mixed marriages in 1946 among the total of 324,195 marriages performed by priests in dioceses where mixed marriage figures are given. This is 28.5 per cent.

Blanshard states that the 1948 edition of the Directory listed 97,497 priestly mixed marriages in the United States for 1947, not including three dioceses where no figures are given. He writes that this represents 36 per cent of all priestly marriages.

Blanshard also states:

"If . . . outside marriages are included in the reckoning, and the proportions disclosed in a priestly study made in 1930 still hold good, then it is quite possible that one-half of all marriages of Catholics in the United States today are with non-Catholics."

It seems that in spite of everything Rome can do, mixed marriages are taking place in the United States in great numbers. Fr. Thomas F. Coakley, the eminent pastor of Sacred Heart Church in Pittsburgh, has exerted enormous pressure on his people to discourage mixed marriages; yet after twenty-six years of effort, he reports that he has succeeded in reducing the percentage of mixed marriages in his parish only from 33 to 30 per cent. He attributes the frequency of such marriages to migration and non-Church social life.

A perusal of Table II does not divulge any outstanding trend through the years. While the trend is toward increasing mixed marriages in the Dioceses of Fargo and Lafayette, the trend is toward decreasing mixed marriages in Milwaukee and Des Moines. It would have been a great help if statistics had been given for more dioceses so that a more representative comparison could be made.

### 5. Conclusion

Mixed marriages take place quite often in the United States despite everything Catholic.

(Continued on page 179)

<sup>13</sup>*Ibid.*, p. 106.

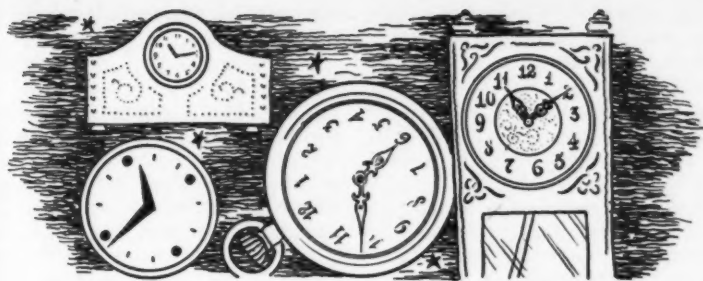
<sup>14</sup>*Loc. cit.*

<sup>15</sup>News item in *The Christian Century*, Volume LXVII, No. 10 (March 8, 1950), p. 319.

<sup>16</sup>Blanshard, *op. cit.*, p. 166.

<sup>17</sup>News item in *The Register*, January 28, 1951.





## THE RIGHT TO FREEDOM OF EXPRESSION

by W. M. MONTAÑO

COLTON tells that Charles the Fifth, after his abdication, was amusing himself, in his retirement at St. Juste, by attempting to make a number of watches go exactly together. Being constantly foiled in his attempts, he exclaimed, "What a fool have I been to neglect my own concerns; and to waste my whole life in a vain attempt to make all men think alike in matters of religion, when I cannot even make a few watches keep time together."

Freedom of conscience would not have much significance if it did not have adequate channels and proper means of expression. There are countries where freedom of conscience is granted by their constitutions, but at the same time people are sent to jail or face deportation for expressing publicly their beliefs, opinions, and sentiments.

One of the greatest and most apparent beauties of the republican government of America is the system of religious toleration which is extended to individuals of all beliefs, and even to infidels and atheists, not only to hold their beliefs privately but to practice and defend them openly! Sectarians of almost opposite creeds, who in the early ages of Christianity would have persecuted each other even to extermination, now meet in peace and harmony, thanks to the Constitution of the United States of America. The right of everyone to his own opinion and belief is everywhere acknowledged, and intolerance is decried and coupled with bigotry as its synonym.

In 1829 the United States made this significant observation relative to the

functions of government and its proper sphere of action when it said:

"It is not the legitimate province of the legislature to determine what religion is true, or what false. Our Government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation . . . The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."—United States Sunday Mail Report, 20th Congress, 2nd session, Jan. 19, 1829.

The doctrine of temporal punishment of heretics has under the American flag

been long exploded. While this odious doctrine may still constitute an important article in the discipline of religions established in countries where democracy is not practiced, in America there are no spiritual tribunals to inflict punishment of fire, torture, and imprisonment upon the unbeliever.

In the political world long and unvarying experience has shown that parties, as long as they do not degenerate into factions, are highly beneficial to the interests of the state. They guard each other from obtaining an entire ascendancy, expose ambitious designs, and watch all attempts at innovation with an active jealousy that is constantly stimulated by interest and fear.

This practice should be extended to the religious world also. Each group should indeed allow to all others freedom of faith and the exercise of their peculiar ecclesiastical polity. Religious polemics may date its origin from the era of the Reformation, and since that time controversy has raged with extraordinary fury. Political contests, from their very nature, are transient, and expire with the failure or success of a particular measure; but religious controversy weakens not with age—it strengthens by opposition, and becomes more enduring with the lapse of years.

True that the public mind, having been once agitated with religious disputes, seizes with avidity the food to which it has been accustomed and devours it without taste or discrimination. But it is also true that without that freedom of public expression in religious matters America would be just another copy of countries where the mind and the soul become slaves of one official religion supported and protected by the state. It is in such an atmosphere that barbarism flourishes, the terrors of inquisition prosper, and the plains become stained with the blood of the dissenters.

The prevalence of the true spirit of the Gospel has changed the character of the relations which different religious denominations formerly sustained toward each other, and by consequence

their mutual toleration has been greatly advanced.

Formerly the idea of toleration was considered a heretical absurdity. This fierce spirit of sectarian intolerance raged with inextinguishable ardor in the breasts of the most pious and virtuous men of the age; and the natural and indeed the unavoidable consequence was that for differences of opinion which were merely technical, the various religious bodies with equal rage and piety devoted their opponents to the flames. But time has buried this absurdity; and with few exceptions, all Christian communions have concurred in adopting this precept of Christ enjoining us "to deal kindly with our brethren" as one of the fundamental maxims of their policy.

This principle of toleration now extends so far that no other means of checking the progress of doctrines or creeds is sought or employed, than the means of argument and rational conviction. Here in the United States in particular this great conquest has been demonstrated to be most practicable. Among us, no one particular creed can boast that it is sustained by the strong arm of the law and that its system and peculiar policy is interwoven with that of the government and encouraged by its special approbation; and thus no particular church could constrain those of a different faith by physical compulsion if it wished to do so. Thus the very genius of America is unfavorable to intolerance and extends a protecting hand to all religious bodies alike.

Nor is the principle of toleration that is adopted by each faith the dictate of selfishness alone; it is with them more than a matter of mere policy; it is a principle founded on the precepts and imbued with the spirit of Christianity itself; and although it may not be expressly insisted on as an article of faith, it may yet be regarded as a tenet common to all creeds. Such being the feelings of religious communities on this subject, the project of suppressing a religious sect by the terrors of legal penalties, or by physical force, even if it were practicable,

would be at once rejected with horror. But were it otherwise, policy would discourage the use of such means; for it has been found that persecution is entirely inadequate to suppress even the most pernicious heresy; that it only adds vigor to weakness, and obstinacy to error; and that by identifying the cause of delusion with that of suffering humanity, it often gives to it an increase of popularity and throws a shade upon truth itself.

The spirit of toleration is one of the great virtues of the American constitution, and it is to be devoutly hoped that no attempt to abolish it will ever succeed. Under the flag of American freedom all creeds can dwell together. They may be poles apart in religion, politics, social principles; yet there is that great virtue which distinguishes the American people from any other group: the mind free to oppose and disagree, but the arms united in upholding the edifice of the American system. Freedom in union and union with freedom, the two inseparable elements of the American way of life.

In 1830, in the height of his senatorial triumph, Daniel Webster expressed this great American concept of union with freedom and spoke as all loyal Americans would speak today—not, perhaps

with his oratorical eloquence, but with equal firmness and determination:

"When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union, on States dissevered, discordant, belligerent! On a land rent with civil feud, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still high advanced, its arms and trophies streaming in their original lustre; not a stripe erased or polluted, not a single star obscured; bearing for its motto no such miserable interrogatory as 'what is all this worth?' Nor these other words of delusion and folly, 'Liberty first and union afterwards'; but everywhere, spread all over in characters of living light, blazing on its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dearer to every American heart, 'Liberty and Union, now and forever, one and inseparable.'"

## MIXED MARRIAGES

(Continued from page 176)

lic and non-Catholic Churches do to discourage it. The result is a weakening of religious faith on the part of parents and children. Catholic membership suffers both in quantity and quality. No noticeable trend is evident that Roman Catholics are entering into fewer

mixed marriages. Hence Roman Catholicism can expect a good part of its membership to continue to drift away. Unless this drift can be stopped, Roman Catholicism cannot progress a great deal toward the Romanization of the United States.

TABLE II

COMPARATIVE FREQUENCY OF MIXED MARRIAGES IN SOME DIOCESES OF THE ROMAN CATHOLIC CHURCH OVER THE LAST TWENTY-FIVE YEARS

Diocese	1924			1939			1949		
	Mixed Marriages	Total Marriages	Percent Mixed	Mixed Marriages	Total Marriages	Percent Mixed	Mixed Marriages	Total Marriages	Percent Mixed
Milwaukee	949	3846	24.7	1384	4726	29.3	1456	5762	25.3
Des Moines	164	434	37.8	223	478	46.7	206	659	31.3
Fargo	140	442	31.7	231	719	32.1	309	896	34.5
Lafayette	138	1953	7.1	266	2546	10.4	421	2956	14.2
Omaha	161	633	25.4	305	1186	25.7	340	1522	22.3

Sources: Statistics in the editions of 1925, 1940, and 1950 of *The Official Catholic Directory*. These five dioceses were selected because they alone gave information for the year 1924 as to the number of mixed marriages performed by Roman Catholic priests.

## Of Kings and Priests — and the President



The Palm Springs Community Church was host to President and Mrs. Eisenhower last February 21 as they attended Presbyterian services conducted by the Rev. James H. Blackstone, Jr.

After participating with an admiring congregation in the responsive reading, hymn, and prayer, the Chief Executive and his First Lady listened attentively to Dr. Blackstone's sermon, "Unto Him That Loved Us," taken from the first chapter of the Book of Revelation. In his sermon, he told the worshipers, who filled the church to capacity, that

"The testimony of earnest Christian men and women has been one of the strongest weapons of the church of Jesus Christ as it has stood face to face against a materialistic and secular world. We are grateful to God today for the presence in our midst of the President of the United States and the First Lady of the Land, who . . . by their quiet and unassuming loyalty to their personal religious convictions . . . have made many think of their own relationship with God."

Turning to Revelation, he chose as his text the fifth verse:

"Unto Him that loved us and

washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, unto Him be glory and dominion for ever and ever. Amen."

The following are excerpts from his excellent sermon:

"John says that 'He loved us, and washed us from our sins,' and has done something to us that has made us into new creatures, . . . 'kings and priests unto God . . .' The tragedy is that so few of us walk as kings . . . To be a king unto God ought to lift us above the circumstances of life and enable us to rule the passions of our selfish human nature, to rule over our possessions, to control our desires and our appetites. It should make us king over the inward spirit.

"Christianity is not just an easy way to have the sins blotted out, but it transforms a man and makes him into a new creature in Christ.

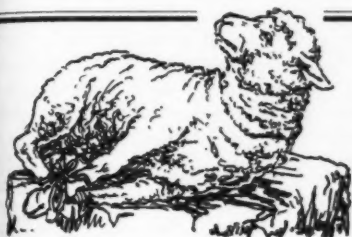
"Finally, John says we have been made priests unto God. That means that any soul (no matter how humble) has access into the presence of the Eternal Father.

"It is wonderful that God can lift us up to be kings and gives us the right to be priests unto Him. There is not a soul but what has the right to come into the presence of God, and if he comes through Jesus Christ with his heart cleansed by the precious blood of the Saviour, he has the right to make his requests known unto the Father and to feel the joy and peace of communion with God. We do not need earthly priests. The way has been opened for you and for me to go directly to the throne of Heaven."

# FAITH Vs GOOD WORKS

By R. G. SHORT

Author of *Stories of the Reformation*,  
Volumes I and II



CHARLES WESLEY, like his brother John, had been in the ministry a number of years before he understood that he was saved entirely by the grace of God. One time he became so ill that it was thought he would die. His Moravian friend, Peter Bohler, visited him and asked, "Do you hope to be saved?"

"Yes," said Charles.

"For what reason do you hope it?" asked Peter.

"Because I have used my best endeavors to serve God."

The Moravian merely shook his head sadly, without saying another word. This perplexed and troubled Charles, and he found no peace till he learned that we are justified freely by God's grace. When the light of this wonderful truth burst upon him, Charles wrote the beautiful hymn, "O for a thousand tongues to sing my great Redeemer's praise!"

Early in the book of Genesis two brothers appear on the scene, one typifying the life of faith, the other of works. Both brothers brought their offerings to the Lord, but one offered his

in the same spirit of the Pharisee who went up to the temple to pray—"I pay tithes of all I possess . . ."—whereas the other's attitude was, "God be merciful to me a sinner." One went through the outward ceremonies of religion like many hypocrites who followed him, and brought an offering to the Lord of the fruit of the ground; Cain felt no need for the atonement of Christ. The other brought of the firstlings of the flock in acknowledgment of his inability to meet the requirements of God's law in his own strength; Abel, recognizing his need of a Saviour, well knew that the lamb he brought represented the Lamb of God that taketh away the sins of the world.

Cain was the father of all false religions that have existed from his time to the present, for all are based on the belief that man is innately capable of making himself righteous by his own good works. Wherever this principle is held, men are helpless to combat sin.

We are so accustomed to thinking of Abraham as the outstanding example in the Bible of a man who lived by faith, that we quite forget the fact that he once attempted to accomplish God's purposes through his own works. Ishmael, who was the result of his defection from the life of faith, was a constant source of trouble and hardship to Abraham and Sarah. The Lord was always careful to make it plain that only Isaac must be recognized as the son of promise: "Take now thy son, thine *only* son Isaac," He said. Three times in one conversation with Abraham, the Lord referred to Isaac as Abraham's "only son." (Gen. 22:2, 12, 16)

In the New Testament the prodigal son and his elder brother are examples of two whose experience was a contrast between righteousness by faith and righteousness by works. It is obvious that the elder brother worked in the spirit of a hireling. Proud of his self-righteousness—the righteousness of his own good works during the years when he labored at home while his brother lived in dissipation—the elder brother begrudged the favors shown the prodigal. Unwilling to believe that all his father had was



freely offered to him without price, he did his good works during the years in order to earn as wages that which should have been accepted as a gift, and which he could not in any case earn in a life-time.

The prodigal son, on the other hand, convinced of his own worthlessness, knew that he had nothing to offer his father but a broken and a contrite heart. "Father," he said, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." How different is the spirit of humility of one who lives by faith, from the spirit of self-satisfaction and pride which dominates those who are determined to save themselves by their own good works! The prodigal son loved his father because the father had forgiven him much; the elder son regarded his father with a cold and resentful attitude, and his brother with an unforgiving spirit.

At another occasion, when speaking to the Pharisees, who, like the elder brother, were proud of their righteousness-by-works, Jesus said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15)

Now it must be admitted that not all who attempt to save themselves by their own good works are like the Pharisee who went into the temple to pray, nor Cain in his rebellion, nor the elder brother in his harshness. Some are well-meaning, misguided Christians who sincerely believe that this is the only way in which they can obtain righteousness. Martha was an example of this type.

She represents a large number of earnest, zealous believers who think they must *earn* their way to heaven, and have quite overlooked the fact that eternal life is the *gift* of God. For anxious, deluded Martha, preparing a meal for the precious Saviour of mankind was heavy drudgery, and she could not comprehend Mary's attitude. Obsessed with the thought that *she* must do something for *Him*, she was totally unaware of the fact that *He* was longing to do some-

thing for *her*. She thought He needed her meal, and did not understand, as did Mary, that He had meat to eat that she knew not of. (John 4:32)

I know a dear young wife who is convinced—quite unconsciously—that Christ's yoke is hard and His burden heavy, although she well knows the description He gave: "My yoke is easy and my burden is light." (Matt. 11:30) She has been singularly endowed with gifts of the Spirit, gifts calculated to make her a great blessing to others, but she feels that somehow the Lord wants her to do only those things which are particularly distasteful to her.

She is blessed with intellectual gifts and is naturally a deep student with a love for devotional reading—and so she ignores the good books which are put at her disposal and spends her time distributing tracts. She is a born teacher and ought to impart to others the good things she is able to learn about the gospel—but instead she makes cakes for food sales for the church, because, you see, she doesn't particularly enjoy baking and so that becomes her task. She is a gifted writer and could reach multitudes with the fruit of her pen—but since she detests organizing campaigns, she gets herself tied up in bow-knots doing just that, and her pen is completely idle. The tragedy is that in thus neglecting the gifts God has given her, this poor friend actually thinks she is taking on the yoke of Christ, and doing His will!

She somehow fails to understand that a good yoke is made to fit the body contours of the animal who is supposed to wear it—and surely the Master would not be guilty of putting an ill-fitting yoke on His servant!

There is still another class of Christians who earnestly contend that we are saved by faith *and* works; they quote in defence of their stand their favorite text, James 2:24: "Ye see then how that by works a man is justified, and not by faith only," and feel that this text, together with I Tim. 6:12—"Fight the good fight of faith"—supports their contention.

Read casually, these texts seem like

damaging evidence. However, the quoting of James in such a way illustrates the danger of taking any Bible verse out of its context. From a reading of the entire chapter, it is plain that James is speaking of works as an *evidence* of justification, not as a *means*. He was exposing the hypocrisy of those who claimed to have faith but did not bring forth good fruit. Therefore he says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." (verse 18) Good works are the fruit of faith, and no faith that is genuine will fail to bring forth good works. The danger lies in confusing the *root* with the *fruit*.

Just as the walls and floors of the ancient tabernacle were overlaid with gold, so when we accept Christ we are overlaid with His righteousness. Our union with Him sanctifies both us and our works in such a way that, although we are not saved by works, yet we are not saved without the presence of good works.

In speaking of Rahab James says, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (James 2:25) Rahab definitely did a good work in receiving and helping the Israelite spies, but who will contend that she did this work because she herself initiated or generated the goodness which the doing of it required? Speaking of Himself, Jesus said, "I do nothing of myself . . . The Father that dwelleth in me, he doeth the works." (John 8:28; 14:10) Is it reasonable to credit a heathen harlot with doing what Christ Himself could not do?

I believe, therefore, that we do not do any violence to James 2:24 if we think of it as reading: Ye see then how that *by the work of God in his heart* a man is justified, and not by faith only. Rahab in helping the messengers was doing exactly what James tells us to do. He says, "Submit yourselves therefore to God." (James 3:7) She surrendered her heart to the leadings of God's spirit, and permitted Him to will and to do of His good pleasure through her.

As to the text about fighting the good fight of faith, there is abundant evidence in the Bible as to just what is meant by this expression. It was Paul who said this, and if we turn to his chapter on faith—Hebrews 11—we will soon find what sort of "fighting" he had in mind. He uses Gideon, for instance, as an example of one who received a good report through faith.

How did Gideon fight? Simply by leading his little band of 300 men against the well equipped hosts of the Midianites and Amalekites so vast in number that they are described as grasshoppers and as the sand by the seaside for multitude. What weapons did Gideon's men carry? Nothing but pitchers and lamps? Then how did they win the battle? Gideon merely went forward in faith to obey the command of the Lord. But it was not his little band of unarmed men who defeated the hordes of the Midianites. God destroyed the enemy for him.

Again and again in the Old Testament we find expressions similar to these: "The Lord shall fight for you, and ye shall hold your peace" (Ex. 14:14). "The Lord your God which goeth before you, he shall fight for you" (Deut. 1:30). "And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites, but not with THY sword nor with THY bow" (Josh. 24:12). And Isaiah speaks of the Lord as actually coming down from heaven to fight for Mt. Zion (Isaiah 31.4).

Our dependence, then, must be entirely upon God. Let us beware of a spirit of self-sufficiency. Never can we save ourselves by our own good works. Our part in the battle with sin is to surrender our sins and lusts and passions to the Lord; from then on He takes over the fight and conquers the enemy.

This is the hard part, the battle. This is what goes contrary to the flesh. We love our sins and cannot bear to part with them. But once we have surrendered them to the Lord, we can count on Him to give us the victory and to "perfect that which concerneth" us. (Ps. 138:8)



## Truth vs. Dogma

By GERALD B. STANTON, Th.D.

Professor of Systematic Theology, Talbot Theological Seminary

ON THE *Doctrine of Repentance*, Calvin has much with which to assail Roman Catholic theologians. They define repentance as: "to weep for sins previously committed, and not to commit sins to be wept for," or "to lament evils that are past, and not to commit new ones to be lamented for." Again: "that it is a sorrow of heart and bitterness of soul on account of the evils which a man has committed"; "a kind of mournful vengeance, punishing in ourselves what we bewail having committed." (I, 680)

By their definition of repentance, they clearly show they do not know what it is. These do not describe repentance, but merely are exhortations to avoid relapsing into those crimes from which they have been delivered. They make repentance "an austere discipline, which serves partly to subdue the flesh, partly to chastise and punish vices; but concerning the internal renovation of the mind, which is attended with a real reformation of the life, they observe a wonderful silence" (I, 681). They treat largely of *contrition* and *attrition*, and drive souls to anxiety and torment, and having thoroughly wounded the heart, "they heal all the bitterness by a slight sprinkling of ceremonies."

They also torment themselves much with a gross error, in an expression of Jerome, "that repentance is a second plank after a shipwreck"; thus giving proof that they have never been awakened from their brutish stupidity, so as to have even the most distant view of the thousandth part of their sins. (I, 682)

They make contrition the first step toward pardon for sin, but have not determined when a man has arrived at this degree of perfect contrition. Instead of true confession to God, they substitute auricular confession to men, and insist on its necessity for salvation, even though twelve centuries passed away after the resurrection of Christ before any such law was promulgated. Meanwhile, while enumerating their sins, they forget their secret iniquities and inward pollutions, which above

all must be dealt with. Calvin would not "soil much paper by relating the monstrous abominations with which auricular confession abounds." He utterly refutes the Roman Catholic doctrine of *satisfaction*, by which tears, fastings, oblations, and works of charity are paid to the divine justice in order to propitiate the Lord for one's sins. He exposes foolish distinctions between *venial* and *mortal* sins (I, 713), and between *guilt* which is forgiven, and *punishment* which remains (I, 714).

The theories of *Indulgences* and *Purgatory* follow from the consideration of their doctrine of *Satisfaction*. Calvin introduces his discussion with a sarcasm little depleted by over seven hundred pages of withering criticism already passed:

Now, though such persons are fitter subjects for a madhouse than for arguments, so that it would be of little use to engage in refuting errors so frivolous, which have been shaken by many attacks, and begin of themselves to grow obsolete, and totter toward a fall, yet, as a brief refutation will be useful to some minds hitherto uninformed on the subject, I shall not altogether omit it. (I, 729)

He attacks Indulgences on the grounds that it denies the blood of Christ as sufficient remission for sin. The Roman Catholic theory adds the blood of martyrs, who have supposedly accumulated more merit by their death than is needed by themselves, and mingle it with the blood of Christ to form a supposed "treasury" of the Church for the remission of sin, at least for those who can afford to pay well for the advance permission for their crimes. Indulgences thus separates forgiveness from its rightful place in the word of God, and places it in packages of lead and parchment to be disposed of by the priests.

As for *Purgatory*, it is a kind of satisfaction, paid after death by the souls of the deceased, and is an utter perversion of the Scriptures, which represent the sinner as being fully justified and upon death ascending immediately into the presence



of his Lord. Thus Purgatory makes void the Cross of Christ, and is an insult to divine mercy. It has been erected "with a multitude of blasphemies, and is daily propped by new ones" (I, 735). To argue for Purgatory from such verses as "He himself shall be saved, but so as by fire" is futile, for the Apostle affirms that the work of all shall be thus proved, which would necessitate all the saints and apostles to pass through them when they pray. If the saints are of value, why was the church generally without them for five hundred years? When Cornelius fell down before Peter, why did Peter positively forbid him to do it? Is it not that all such honor belongs unto God, and that which rightfully belongs to Deity cannot be allowed to be transferred to another?

On the *Eucharist*, Calvin has an extended section, and, among other errors, he deals with that of *Transubstantiation*, the Roman Catholic doctrine that the bread and wine of the eucharist are transmuted into the body and blood of Christ by the incantations of the officiating priest.

Satan has exerted amazing subtlety to withdraw the minds of men from heaven, and involve them in a preposterous error, by persuading them that Christ is attached to the element of bread . . . as if the body of Christ were exhibited, by a local presence, to be felt by the hand, bruised by the teeth, and swallowed by the throat. (II, 652-653)

This they hold as the necessary conclusion from the words of Christ, "This is my body," while they would not dream of deducing similar absurdities by scriptures such as, "This is my covenant," and "That rock was Christ." The body of Christ includes His blood, yet their theory calls for a distinction between the two. Nor is there any Scripture to prove that Christ did so identify Himself with the elements, beyond the proper interpretation that "this bread represents my body." Moreover, Roman Catholics are guilty of worshipping the gifts rather than the Giver, as seen by the way they display and adore the elements, which they carry about in a box and call the "host."

The *Papal Mass*, as connected with the Eucharist, Calvin sees to be not only a sacrilegious profanation of the Lord's Supper, but also a total annihilation of it. It destroys the Lord's Supper as a true memorial of Christ's death. It offers "intolerable blasphemy and insult to Christ," who forever exercises a permanent priesthood, and has no need of assistance by carnal priests. It suppresses and conceals the cross and passion of Christ, for it sets up a daily altar on which Christ is supposedly crucified afresh and put to an open shame. It insists that Christ must be crucified daily to be of advantage to us,

and denies the teaching of Hebrews that Christ has "once suffered," and completed the work He was sent to do.

Wherefore, I conclude, that it is a most criminal insult, and intolerable blasphemy, both against Christ himself, and against the sacrifice which he completed on our behalf by his death upon the cross, for any man to repeat any oblation with a view to procure the pardon of sins, propitiate God, and obtain righteousness. (II, 726)

On *Prayer*, as abused by the Papists, who pray to Mary and claim the intercession of a host of saints in the place of Christ, the only Mediator between God and man, Calvin has this to say:

Hence it is plain beyond all controversy, that they who call upon God in any other name than that of Christ, are guilty of a contumacious neglect of his precepts, and a total disregard of his will . . . (II, 120)

No prayers at all are heard without a Mediator, as the Scriptures clearly state (I Tim. 2:5; I Jn. 2:1; Heb. 5:16; Jn. 16:24, 26; 14:13), and this is what is intended by Paul, when he asserts that He is "at the right hand of God, and also maketh intercession for us." (Rom. 8:34) Moreover, public prayers are not to be in Latin, but in the vernacular tongue, which may be generally understood by the whole congregation. It is for the edification of the whole church whereas Latin has been used to deprive the Church of upright and able pastors.

With what impunity fornication rages among them, it is unnecessary to remark; imboldened by their polluted celibacy, they have become hardened to every crime. (II, 524)

The apostle has confidently asserted that "Marriage is honorable in all; but whoremongers and adulterers God will judge." (Heb. 13:4) Not only did Peter (the first pope?) mention that he had a mother-in-law, but also Paul testifies that marriage is not unbecoming the sanctity of any office, however excellent, when he cites that the apostles not only retained their wives, but also took them about with them. (I Cor. 9:5)

## FOREIGN SUBSCRIPTIONS

For foreign subscriptions and book orders placed in countries where there is a currency exchange problem, the following must be done:

Make an application before or with the subscription, renewal or book order, to your local government. Give the amount and what it is wanted for.



To the editors of *Life*

Dear Sirs:

I have just read the April 1954 issue of *THE CONVERTED CATHOLIC MAGAZINE*, and I would like to add to what the article says about the great publicity the Roman Catholic Church has been getting—and to the detriment of the Protestants. I would also like to say that I am a former Roman Catholic layman but am now a born-again Christian.

To begin with, it has always been a source of constant dismay to read the way religious articles are written up in the magazines, newspapers and other publications of non-religious nature, and I get this feeling of dismay because there is usually no lift to the articles, whether they have been written for Romans or for Protestants. The magazines and newspapers state they print the "news." This attitude only leads people who read the religious articles that do get to be printed in magazines and newspapers to forget them as soon as they have read them, because of the lack of "lift."

There is a general lack of reverence for a higher power in all the magazines, newspapers, and the opinions of their commentators. All of these things, combined with the great number of schools and colleges and other institutions of higher learning that also have no general theme of reverence for God, have much power for good or evil, for better or worse. Few of the magazines, newspapers, or even the schools, have a set of principles, or standards, a code of ethics. Some of these need time for self-analysis. Perhaps the criticisms of the readers would be good—but probably also the best criticisms would be from the non-readers.

It would perhaps be stimulating to the Protestant people to see more of their good works in the missionary fields being written up—and it would stimulate others also to similar acts of charity and good will in such affairs as Community Chest, etc. The Roman Catholics are not receptive to criticisms. They need publicity on which to feed their vanity, and they are like that class of merchandise and of people who advertise the most because they have the least to offer . . .

J.W.M., Watertown, New York

Dear Mr. Montano:

The editors appreciate the interest in *Life* which prompted your letter of March 17.

*Life* asked Stuart Cloete to write his own observations and opinions based on his background and experiences as a person whose roots in Africa are deep: "This is my land where for 300 years my ancestors have lived and died . . ." Reaction to such a controversial subject as the

**We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.**

plight of the African—which Mr. Cloete discusses in his article, "I Speak for the African," *Life*, May 4—could never be unanimous.

May we assure you that *Life* has no religious bias: we have on our staff representatives of all the established churches, and though we have never taken a poll, it is safe to say that, if any group predominates, it is the Protestant. As we are sure you understand, a magazine such as *Life* has only one purpose in the religious field and that is to report the highlights of religious activities, regardless of denomination, so our readers will be informed of current events in the whole religious field. Sometimes it is the Catholic Church which makes the important news and sometimes it is the Protestant. If we could be accused of any favoritism, it would be in the several editorials we have published which have expressed, as well as a laymen can, man's need for a religious faith—and these have invariably been written by a Protestant.

We are grateful to you for having taken the time to write as fully as you did and hope our letter will help you to better understand *Life's* reporting in the field of religion. For your interest, we are enclosing tearsheets of Paul Hutchinson's article, "The President's Religious Faith," which appeared in our March 22 issue.

NANCY J. ROBB  
for the Editors of *Life*

### Open Letter to Sunday Visitor

Gentlemen:

In reading the Sunday Visitor, my heart went out to those who are perplexed about the teaching of the Roman Catholic Church. I also am a former Roman Catholic.

When I came to America in 1913, my parish priest, who was related to me, warned me of bad companions and heretics. However, I found that the bad ones who polluted my soul daily were those of my own parish, both at work and in play. I attended the mass regularly but never found real peace in my soul, and the last time I went to confession, the priest refused to wait on me, saying I was too late. This was in Camden, N. J., in 1917. I was then a member of Mount Carmel Church on Fourth and Division Streets.

It was after this incident that I heard the gospel. The message was about the two roads—it was either Eternal Life or Eternal Damnation—no middle ground. This was new to me. I had never possessed a Bible, neither was I ever encouraged to read one. Also, to the best of my knowledge, none of my people or friends had ever seen one. I was so gripped with the truth of the Scripture

that I could not resist the invitation to go forward confessing Christ as my personal Saviour. This was the time when real peace came to my heart—when I heard of the "once and for all" forgiveness of my sins. For 35 years now, I have been rejoicing in the knowledge of my sins forgiven by the shed blood of the Lord Jesus Christ. It wasn't until that time that God began a work in my heart in a real practical way, delivering me from temptation and all evil habits I had acquired before this time, although I was known as a good boy among the people of my parish. However, sin was in my heart and it was about to bring an eternal ruin to my soul.

As I began to walk the narrow road, keeping away from drinking and gambling and other worldly pleasure, Satan began to attack me through my relatives and friends, and a real persecution began. The result was a complete separation from things that had afflicted my soul. This enabled me to find new friends and new pleasures among God's people, and it became a real blessing to me.

By this time, I was resolved to tell this Truth in my heart to my people in Italy. For nearly six years my letters containing some of the gospel, found their way to this related priest because my parents could not read or write. For six years this gentleman failed to answer me on many questions including purgatory. For all these years, my people have remained on the fence, with the exception of my father and grandmother. They are the only ones that have received the truth of the gospel. Although they know they have no peace with God nor among themselves, they have admitted in part the difference of my family life and theirs. However, the fear of their religion and friends keeps them in darkness. They do not know anything of justification by faith apart from works (Gal. 3:8-19), and their so-called confirmation of faith and pretense of conversion is nothing else than an exterior varnish of a temporary nature. The observing of various precepts and prescribed ritual worship produces a mental satisfaction of self-righteousness, with no real work of grace produced by the new birth (John 8:3), because they seek to be holy by the works of the law. Nevertheless, they come short of it because of not having come to Christ as a lost sinner. They have no assurance of salvation, neither do they believe that Jesus can save now while they are yet in their sin (John 5:24). They

know nothing of the righteousness of faith (Rom. 10:6; Rom. 10:9-10). For Christ is the end of the law for righteousness for everyone that believeth (Rom. 10:4), and there is warning in Rom. 11:6 to Gentiles.

He that calleth upon the name of the Lord shall be saved (Rom. 10:13), and we cannot call upon any other name (Acts 4:12; Ephesians 2:8). They know not that salvation is by grace. I do not read anywhere that a little water on my head makes me a Christian, but I do read in Acts 2:38, 41, how they that repented and received the Word were baptized, and verse 41 says that they were saved. Baptism is only a figure of salvation, but not of putting away of the filth. It is an answer of a good conscience (1 Peter 3:21). As for me, it was the Holy Spirit that gave me an intelligent perception of God's Word and enabled me to obey these truths. It was a little while before the crooked things became straight.

Before I was converted, I did not know that I could become a new creature and a new creation (II Cor. 5:17) and knew nothing of the putting on of a new man (Ephes. 4:24). The entrance of God's Word gave me light and His workmanship began to show manifestation of Life in a practical way (Ephes. 2:10).

Now this is the conclusion:

I have redemption through His blood and the forgiveness of sins (Ephes. 1:7).  
I am justified and have peace (Romans 5:1).  
I have a mediator, Christ Jesus (1 Timothy 2:5).  
I am sanctified by the one offering (Heb. 10:1-4).  
I have a High Priest in heaven (Heb. 4:15, 16).  
I have a Father to go to (Matthew 23:9).  
I have an Advocate (1 John 2:1; 1 John 1:7).  
I have assurance of a real Shepherd (John 10:27, 28; 1 John 5:13; Heb. 10:9-23; Rom. 8).  
I am a priest of a royal priesthood (1 Peter 2:9).  
I am complete in Him—Jesus (Col. 2:10).

*J. Martino*

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# OUT OF BOUNDS

By  
Glenn L. Archer

**T**HERE come times in the course of human history when to speak is a duty; to remain silent is cowardice. The peace of a refuge from trouble—a withdrawal from conflict and struggle—is inviting to all of us. But we love American religious freedom. To us it is the most precious jewel in our crown of freedoms. We will fight, if we must, for those freedoms.

Here are a few sources of trouble which concern devout, intelligent, and patriotic Americans who cherish the American dream:

1. The efforts of the Roman Catholic leaders, covert and overt, to obtain an ambassador to the Vatican.
2. The bigoted opposition of the Roman Catholic Church to the American public school system.
3. The aims to dominate through fear tactics and intimidation congressional committees handling bills for federal aid to education.
4. The clerical denunciation of great educators like Dr. James Bryant Conant, and Pearl Wanamaker, State Superintendent of Washington, whose only "sin" was affirmation of church-state separation.
5. The banning of books and magazines from schools and libraries; the boycotting of motion pictures on the grounds of heresy or blasphemy.
6. The "bullying" tactics against editors whose only error has been to print the truth.
7. The attacks upon the right of assembly—for example, the Denver affair when high-placed Roman Catholic leaders tried to keep POAU's Vice President from speaking in that city.
8. The subtle propaganda that non-Catholics are soft on Communism, and the flamboyant efforts to exploit the fear of Communism for Roman Catholic political purposes.
9. The frequent appeals to Jews and Protestants to join Roman Catholics in a Holy War against Communism, when Jewish and Protestant leaders know that Latin America and Italy are on the verge of going Communist.
10. The national campaign to put nuns—drawing tax-free salaries—in public schools, thus converting public schools into parochial schools.
11. The Papal pronouncements urging Roman Catholic judges to substitute canon for civil law when the latter conflicts with the former.
12. Efforts which seem designed to fuse American foreign policy with Vatican world policy at the expense of American prestige abroad.



It is comforting, if not inspiring, to know that there are a few vigorous, courageous men in the country actively engaged in defending Constitutional liberties. Such a man is Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State. Endowed with a clear mentality engrafted with the spirit of the Reformers, Mr. Archer has achieved notable results in his association with POAU.

Specifically, during the past six years, POAU has written and distributed five million pieces of literature on the subject of religious liberty. It has been instrumental in stopping the unlawful flow of tax money for sectarian teaching in numerous states and is currently engaged in seeking more such prohibitive measures. It has organized groups in almost all the states who stand ready to support the cause of religious liberty. It has won the respect of liberty-loving denominations and groups and has provided a "cutting edge" on the religious liberty front.

This article presents a few of the salient points covered by Mr. Archer in an address delivered last January 21 on the occasion of the Sixth National Conference on Church and State.

13. The use of tax funds to support Catholic-controlled hospitals in which doctors take orders from theologians. Eighty-six millions in federal funds go to such hospitals on the theory that they serve the public without discrimination—but the fact is otherwise.
14. And finally, the ever-accelerating attacks against freedom itself. Right in this city, the then head of a great Jesuit University (Father Hunter Guthrie, S.J.) was quoted in our press with this shocking statement, " 'Liberty' is today's major plague."

It is these and other similar practices and applications of political power for special services and benefits which produce dangerous tensions. Within the last year, certain non-Communist attacks on religious freedom abroad linked with clerical power tactics at home have given substance to our fears and have accentuated our tensions.

Senator Wiley, of Wisconsin, spoke out on this subject as follows: "It is particularly saddening to us that numerous nations which are actively aligned with us in the free world coalition against Communism seem unwilling to grant a full measure of religious freedom to their own citizens and to visitors within their shores."

Dr. Eugene C. Blake, Stated Clerk, Presbyterian Church in the U.S.A., charges Roman Catholics with spreading "false propaganda that the only safe Church, fully anti-communistic, is the Roman Catholic Church." Then he reiterates what non-Catholics have long known and what Dr. E. L. Elson, the President's pastor, said on Reformation Day Sunday, "Where the Roman Catholic Church is dominant, you regularly find Communism stronger than where the free churches are dominant."

Dr. Robert J. McCracken, Minister, Riverside Church, New York, on Reformation Sunday, 1953, said:

"The Pope is today the last absolute monarch in the world . . . What makes the Roman Catholic Church's hatred of Communism such a tragic irony is that at point after point it is no less autocratic and totalitarian. It dislikes a free press, free churches, free schools. It operates the censor-

ship principle. It has never officially repudiated belief in persecution . . . To this day the charge given to the Pope at his Coronation reads thus: 'Know that thou art the father of princes and kings, the lord of the earth, the representative in the World of our Saviour Jesus Christ.' Today as in the sixteenth century the papacy is both a religious and a political institution, modelled closely on the pattern of the imperialism of the Roman Empire, with all the apparatus of an earthly monarchy, including troops, police, secular officials, a diplomatic corps."

It is a frankly stated principle of the Roman Catholic hierarchy that while they expect tolerance as a minority, they could not exercise tolerance as a majority. Thus, their quest for political power is what gives rise to the misconception that our quarrel with them is a religious one.

We accept majority rule in politics, but not in religion. The heart of American religious liberty is that a minority faith shall be treated justly and equally before the law. Every creed, however numerous or powerful, has a duty to observe this basic rule.

If there is anything that is central in the concept of freedom, it is the unalterable insistence that the mind shall be free, that dissent shall not be punished by authority, that even the most "heretical" taxpayer shall not be taxed in order to propagate religious doctrines that are abhorrent to him. True religion is never a product of compulsion or government sponsorship. Spiritual life is never the by-product of church affiliation for political reasons.

The cost of preserving religious liberty is nothing compared with the price our forebears paid for it, or nothing compared with what our children must pay if, by our apathy, we lose it.



# WHO IS RESPONSIBLE?

by Armin Gesswein

SINCE CHRIST died for sin—and for *our sins!*—and finished the work of our redemption in perfect love and perfect sacrifice, who is responsible for our salvation, God or man?

We cannot help being born with sin in us. God nowhere holds us responsible for our natural birth. Neither does He hold us responsible for the task of making ourselves good. Long before we were born, Christ had died and had said, *"It is finished."* Yes, even before Adam had sinned, Christ was God's "Lamb slain from the foundation of the world." He was God's Gift, all ready to be offered before He was given!

"Come, for all things are now ready," is the blessed Gospel invitation to all. The feast is prepared. "Whosoever will, may come," He says.

But now, see a strange wonder! He, the Mighty Maker Himself, comes into His own world, dies for its sin, perfectly finishes the work of salvation Himself, offers no less than Himself in person as a *gift* "without money and without price,"—and His own receive Him not. Oh, black stupor of the sinful heart, that men love darkness rather than light, because their deeds are evil, and they hate and fear to come to His Light, lest their deeds should be discovered! (See John 3:17 f.)

Some will not come because, like the prodigal, they are occupied in eating the husks of sensuality and self-indulgence in sin-breeding haunts.

Others will not come because they want first to patch up their old moral rags of self-improvement before they will put on the blood-washed robe of Christ's own righteousness, with which alone they must be clothed if they are to sit at His Gospel feast.

Still others are using their proud humility as an excuse. This apparent self-abasement and false modesty is actually a cloak for pride. It reminds me of the attitude of the ragged and hungry beggar to whom a business man gave a check that he might buy himself food and clothes. When the merchant met the beggar some days later still ragged and hungry, he remonstrated with him for using the check to buy liquor instead of necessities. But the poor man replied, "No, I have not spent the check for drinks. I took it to the bank to get it cashed, but when I saw the well-dressed clerks there I said to myself, 'They'll never turn over the money to anybody like me.' I felt unworthy." "Foolish man!" replied his benefactor, "it is not your clothes or your worthiness that decides the question. *It is my name on that check!*"

Every excuse but shows that the responsibility is our own and not Christ's, if we fail to come to His feast. For *"it is finished,"* and *"whosoever will may come."*

You who hesitate, God asks nothing of us—not one thing—but to come.

He asks no works, no penance, no goodness, no fig leaves of self-improvement, no homemade garments of self-righteousness, no long religious experience or education, when He invites us to His Gospel feast.

He sends out His messengers over mountain and valley to the ends of the earth, with the glad tidings of Calvary's proclamation, *"It is finished."* Openly and freely the Father extends His invitation in the Name of His Son who died on Calvary, "Come, for all things are now ready." "Whosoever will may come."

He never forces. He lovingly draws

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us, saying, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (Jer. 31:3)

He asks nothing . . . but a *choice*!

He offers His best, His all, His own Son, and asks, "Will you receive Him?" "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

He has turned the entire *sin* question into the *Son* question. He has finished the work of salvation in and by Him, and offers Him to all freely, thus leaving us forever with the responsibility—the responsibility of accepting or rejecting Jesus Christ.

We can sum it all up thus:

1. God has made Himself responsible for our *sin*.
2. He holds us responsible for what we do with His *Son*!

In this connection read John 3:17-22 and John 5:23, 24.

"What will you do with Jesus?"

Neutral you cannot be;

Some day your heart will be asking:

"What will He do with me?"

How it breaks the heart of Jesus when one of His creatures, with the God-given ability to will and choose, refuses to come, saying to Him, "I will not!" Those who reject His salvation will some day have to appear before the judgment seat to give an account of their refusal. Then the wrath of God will be poured out upon them.

In the great Day of Judgment, Jesus Christ will yet be acknowledged Lord by all, even by those who will not bow the knee to Him now.

Jerusalem stands as an example of how He holds men responsible for the light to which they have had access. Jesus said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you,

Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. 23:37-39)

But the moment the sinner says, "I will," and owns Christ as his Lord and Saviour, he then and there settles the question of the judgment for his sin, for Christ has settled and finished it on the cross. (John 5:24)

Could any message be more appealing and satisfying than this, "It is finished"?

Hudson Taylor, as an unconverted young man, sat one afternoon in his room amid some books and papers. Having some free time, he decided to do some reading, and picked up a little tract. As soon as he noticed it was religious, he decided to throw it into the waste-basket, for he disliked religious reading. But this particular tract seemed different from others and something in it sufficiently stimulated Taylor's interest to make him read on.

Meanwhile, at that same hour, his mother, a woman of prayer, and another Christian friend had slipped into another room to pray for the youth.

As Taylor read on, he saw Christ in a different light. He had never seen Him that way before. He read of Christ's atoning work on the Cross, and of Jesus' great words from the Cross, "*It is finished.*"

The light of truth stole into his heart because of those words. He said to himself, "If it is finished, then there is nothing for me to do . . . but to believe it." With that he went on his knees, thanked God for the light, and claimed Christ as his personal Saviour.

Nothing could please the Lord more, for "as many as received Him, to them gave He the right (authority) to become the sons of God, even to them that believe on His name." (John 1:12)

As you also listen, and hear the great gospel message of John the Baptist, "Behold the Lamb of God that taketh away the sins of the world," can you say, "He is my Saviour, too?"

If not, *will* you? . . . in the quiet deeps of your heart . . . NOW?



### Shades of Prometheus!

On May 1 of the current year fire will be blessed according to the Roman Catholic Ritual at Mary's shrine in Lourdes, France. This "holy fire" will be carried in processions throughout various European countries by the youth, according to a resolution adopted at the recent Rome congress of the World Federation of Catholic Youth.

The fire, which will be transmitted by torches, lamps, and candles, is intended to represent the conviction of the young men carrying it, while the light symbolizes the Roman Catholic Faith. In addition to being carried to the various European countries, it will be taken from East Germany to other countries behind the iron curtain.

### The Roman Rota

The Roman Rota is the highest court of appeal in the Roman Catholic Church for marriage cases. Under its jurisdiction, no divorces can be granted in the sense of our civil courts. According to Canon Law, marriages can be declared null and void from the beginning on various grounds (canonical impediments), such as: force and fear, impotency, consanguinity, affinity, lack of required age (16 for boys and 14 for girls), any condition against the substance of marriage, etc. A declaration of nullity, then, is an official decision that an attempted marriage was invalid from the beginning because of some impediment that existed before the marriage was attempted.

A recent Vatican dispatch informs us that 170 marriage cases were decided in 1953. The validity of the marriage bond was maintained in 94 cases, while 76 appealed cases were settled in favor of the parties, a declaration of nullity being secured in each case. Thus, the Rota refused 55.3 percent of the appeals for the year 1953.

Today there are at least 910 cases pending before the Rota tribunal.

### The K. of C. Reveals Its True Colors

The Knights of Columbus draw the line when it comes to color. In many sections of this country, K. of C. Councils have denied the right of Catholic Negroes to become members of their groups. Recent overt acts point to some very serious violations of the principles of equality of all men. In St. Louis, charters were refused by officials to interracial groups. In Cleveland, Auxiliary Bishop Floyd L. Begin requested that the K. of C. supreme board reconsider its refusal to grant the interracial group a charter, only to have the plea rejected by Supreme Knight Luke Hart.

*America*, Jesuit weekly, terms the K. of C. policy of discrimination a "national scandal."

### International Marian Congress

From October 24 to November 1 of the present year, Rome, Italy, will be host to many theologians of the Roman Catholic Church from every part of the world as they attend the International Marian Congress. These scholars, devoted entirely to Mary and her cult, will drive into various aspects of the Dogma of the Immaculate Conception of Mary, endeavoring to find new facets of meaning and interpretation.

It would seem that Mary is gradually supplanting Jesus as the sole Redeemer of the human race. Roman Catholic theologians are seriously discussing her part in the redemption of mankind; they are speculating about a new dogma in the offing, to wit, that Mary is Co-Redemptrix of man.

In connection with the congress, an exhibition of Marian art and books will be held.

### Roman Catholic Immigration

A recent issue of the *Denver Register* reports that the eighty chapters of the American Committee on Italian Migration will cooperate with more than 1500 parishes in a nation-wide campaign to obtain home and job assurances for displaced persons among the 45,000 Italians eligible to enter the United States under the 1954 Refugee Relief Act.

### "Chief of Religious Policy"

Dr. D. Elton Trueblood was named on March 7 "Chief of Religious Policy," a new post created for the purpose of overcoming "a Communist initiative in the East-West war of ideas." Theodore C. Streibert, whose direction of the U. S. Information Agency has been criticized by Senator McCarthy's committee because of the overseas Voice of America program, said the appointment "reflected the importance the agency is now giving to our moral and spiritual heritage."

Dr. Trueblood, according to the *Christian Beacon* (March 11, 1954), is an active member of the Church Peace Mission, "a radical, pacifist organization among church leaders." His job is to "advise on USIA's overseas broadcast and other information programs."

### U. S. Urged to Start War

The *Boston Post*, in a front-page editorial, recently urged the United States to "go to war" to save the Vatican and the state of Israel from seizure by Communist Russia, according to a U. P. dispatch (March 2, 1954). The editorial written by Publisher John Fox, stated that the Vatican, seat of Roman Catholicism, and the state of Israel "will fall into Kremlin slavery" unless the West—"and by 'West' we mean the United States"—recognizes the danger and goes to war. "The war, which should be started by us," Publisher Fox blandly asserts, ignoring all precedents of U. S. history, "would be entirely justified because it would be waged in self-defense."

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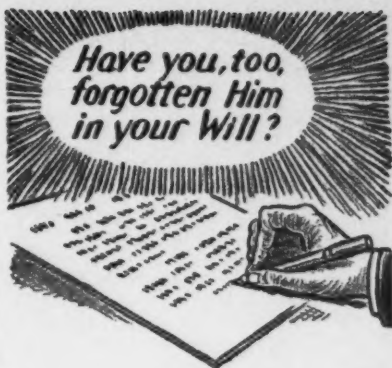
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